

Chap, IX] THE ML-NPAKA UPANISHAD. M. I.
Sec. 2. 611

scribed in the *Vedas*) do not know (the science of Brahman)
on account of attachment: they, when the fruit of their deeds is spent out, become subject to sorrow and fall down.

< 10. Fools considering sacrifices and beneficial deeds (like digging tanks and wells) to be the highest thing know no other good. Enjoying pleasures at the height of heaven, gained by good deeds, they re-enter this or an inferior world.

"II. Those wise men, with tranquil hearts, who live in the forest on alms, and practise discipline and reverence^ become sinless and repair, through the way of the sun, to the place where lives that immortal undecaying Person.

"12. Having considered the (vanity of the) world gained by deeds, the knower of Brahman should be free from attachment. The uncreated cannot be gained by deeds. For knowing it particularly he should go, fuel in hand, to a teacher versed in the Vedas and devoted to Brahman.

"13. When he goes to him with a heart wholly tranquil- "lised, with his passions controlled, that wise man teaches, in proper form, that science of Brahman by which that true and undecaying Person can be known."

The futility of **Vedic** ceremonies could not have been condemned more ruthlessly than in verses 8 to 10 of this section. According to **Sankara** verse 11 refers to those who know the **uselessness** of sacrifices and have attained to a knowledge of the qualified Brahman. They live in the forest as **Vanafrasthas** and **Sanyasins**, practising **tapas**, *i.e.*, whatever is proper for their state, and **Sradha** ^ *i.e.*, a knowledge of **Hiranyagarbha**. The wise are the learned **Crihastas**, while those who live on alms are those who have forsaken their family.

The second Mundaka speaks of the nature of Brahman as the primal source of all beings and things, tangible and intangible, of meditation on him with the help of the sacred syllable " **Aum.**"